

ITEMS OF INTEREST

In the City of David, first harpist of Israel, there appeared another first. From September 15 to 29, 1959, fifty-two harpists competed in the first International Harp Festival and Contest to be held in Jerusalem, according to an announcement by the Israel Government Tourist Office. Contestants came from 15 countries.

Latest Membership Statistics

Church membership in the United States now stands at a record-breaking 109,557,741 persons according to new statistics published in National Council's 1960 Yearbook of American Churches. The figure represents 63 percent of the country's estimated population of 173,374,000 — the highest ratio of church membership in U.S. history. It is a gain of 5,368,063 persons in 1958 or a rise of five percent as compared to a population increase during the same period of 1.7 percent. Of the new total 61,504,669 are Protestants; 39,509,508 are Roman Catholics; 5,500,00 are Jews; and 2,545,318 are Eastern Orthodox. The total increase of Protestant bodies during the year was reported at 2.8 percent. The figures on Protestant membership based on statistics filed by 224 churches, show the Methodist Church is the largest Protestant denomination with 9,670,690 members. Second is the Southern Baptist Convention with 9,202,205, and third is the National Baptist Convention, U.S.A., Inc., with 5,000,000 members.

Church Bulletin Notices

LOS ANGELES — The Tract Committee will meet in the library during the lunch hour, Clair Ahlborn, Chairman. . . . [Could such a notice appear in the bulletin of your church? You need a Tract Committee.]

LOST CREEK, W. Va. — Our Southeastern Association Co-Ordinating Council is seeking to compile a list of names and addresses of all people in the Association area (from Central Pennsylvania and Ohio southward) who are Seventh Day Baptist members, lone Sabbathkeeping folk, or interested in our cause. If you have relatives or friends that should be included, be sure to let your pastor know.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — Our church is endeavoring to cooperate in the Lay Development Program as suggested by the General Conference. In September a retreat was planned to be held at Camp Holston but because of inclement weather the program was carried out at the church. Laymen's Sabbath was observed on October 31 with laymen in complete charge of the Sabbath morning service.

The Sabbath School is encouraging increased attendance with the "Each one bring one" plan. A program of Bible memorization has been set up by the Religious Education Committee for the children's and young people's departments and more social fellowship is being carried out through class parties and suppers. Seven of our people are attending the Leadership Training School being held in the First Baptist Church this fall.

Thirty-one from our church attended the Northern Association meetings held in White Cloud October 16-18.

Dr. and Mrs. W. B. Lewis, two of our faithful members, celebrated their Golden Wedding Anniversary with an open house in the church social rooms the afternoon of September 6. Honoring their parents the children and grandchildren presented an informal musicale which was much enjoyed. — Correspondent.

Accessions

Salemville, Pa.

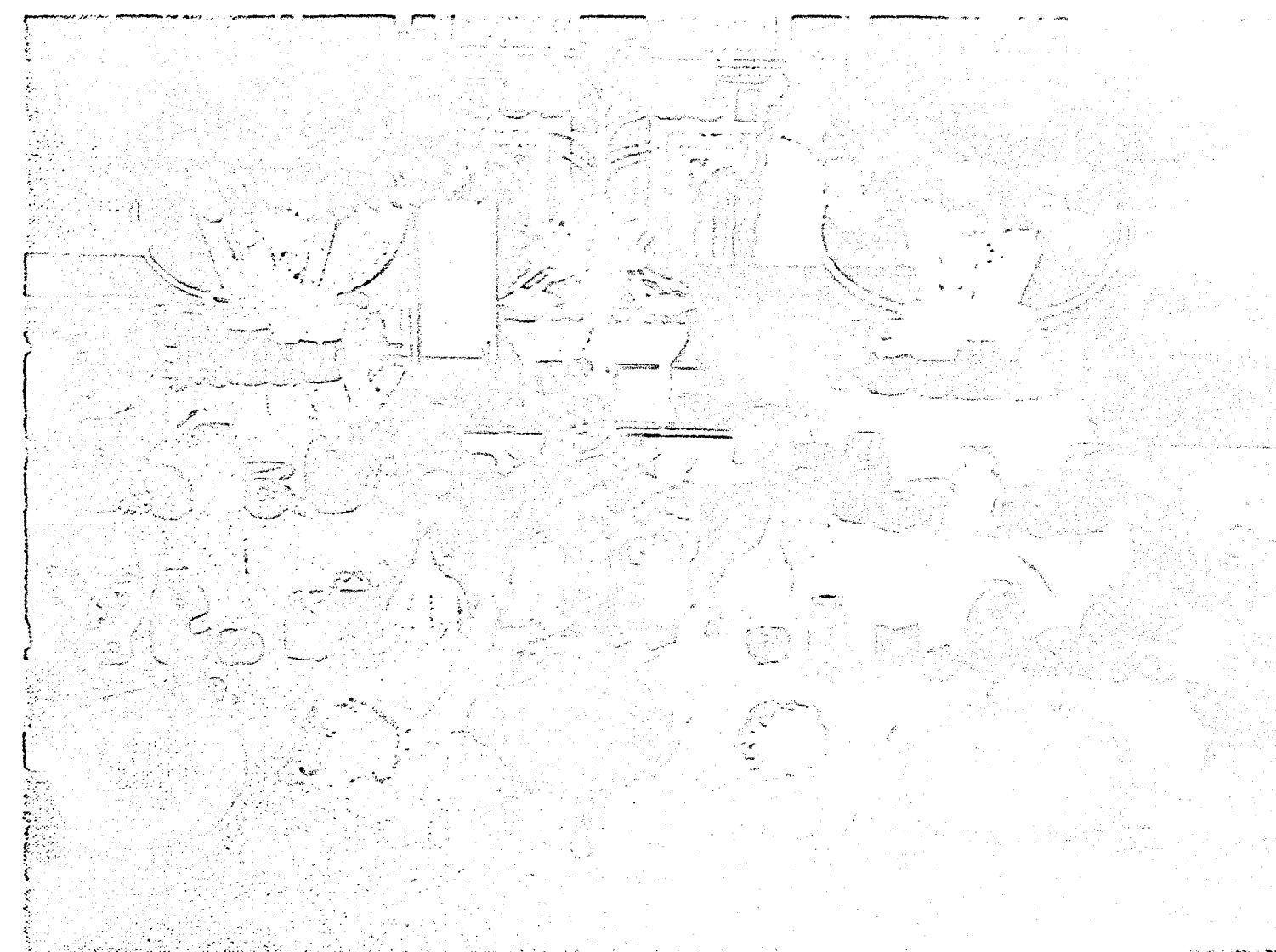
By Baptism

Wanda Jean Guyer
Juanita Joyce Lippincott
Kenneth Wayne Lippincott
Ruth Arlene Robinette

Marriages

Leighton - Arnold. — Kenneth Leighton, son of the late Mr. and Mrs. Virgil Leighton of Kingston, R. I., and Elsie Elizabeth Arnold, daughter of the late Mr. and Mrs. Daniel E. Arnold, Ashaway, R. I., were united in marriage at the parsonage of the First Hopkinton Seventh Day Baptist Church on Sunday, July 5, with her pastor, the Rev. Edgar F. Wheeler, officiating.

The Sabbath Recorder



NOW THANK WE ALL OUR GOD

For all the blessings of bounteous harvest,
For fruits of earth and blooming flowers,
For all such gifts as make life joyous,
And for Thy love that falls like showers.

The Sabbath Recorder

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Member of the Associated Church Press

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Our World Mission	Back Cover
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Thanksgiving 1959

"In Everything Give Thanks"

The traditional Thanksgiving season (or day) comes again. Our highest civic leaders call on all who recognize God to give thanks to Him. The day has patriotic connotations, coming as it does from the very beginning of the English colonization of our bleak eastern shores. They were bleak at that time because housing was yet standing timber and provisions depended on a limited harvest from as yet uncleared fields.

Times have changed. Those shores are now resort areas. Houses glow with warmth and light. The productivity of vast plains is stored in giant granaries until want is unknown to the provident. Indeed, our nation knows not what to do with all its abundance. It is shipped abroad in unbelievable quantities to some of the same countries from which our forefathers came.

Does it mean anything to repeat the admonition of St. Paul to the Christians of Thessalonica, "In everything give thanks?" Those words were intended to challenge the believers in the land of Greece and in other places to give thanks in every circumstance, particularly when it took deep-seated faith in Christ to find anything for which to be thankful. Poverty is still widespread throughout the land of Greece and the people in many places line up to receive the bare necessities of life as a gift coming to them through Church World Service and other agencies. There is some want even in parts of our own country, but not much.

In spite of our abundance it is as hard as ever to accept and apply that admonition to give thanks. Probably there has never been a time in our national history when there was less real thanksgiving — just because it has become so commonplace to have our temporal needs supplied. But it is the will of God in Christ Jesus that we should do so, says the Scripture (1 Thes. 5: 18).

Aside from the abundance of food, clothing, and shelter which dull our sense of gratitude there are all the other problems of life that assail us and make us wonder whether or not we can rise to the heights of continual thanksgiving. Who

are the thankful? Not those who are without physical, mental, and spiritual problems, but those who rise above their problems through their faith in Christ. Perhaps we can illustrate.

A forty-voice choir was heard recently in that great old Thanksgiving anthem, "Praise the Lord, O Jerusalem," which contains the clause "The valleys stand so thick with corn that they laugh and sing." Some of the members of the choir were young — so young and so well cared for that they had no greater problems than those magnified domestic troubles that afflict most teenagers. Others sang praises out of hearts recently touched with grief. Some as they sang were doubtless conscious of forgiven sins. Still others had been denied the joys of united families or of marital bliss. There were physical handicaps, acute social pressures of one kind or another. Parents who lifted their voices in the song of praise were perhaps deeply concerned about some of their children.

One does not go far among Christian people without having his heart touched with the way they rise above their troubles. None of us have assurance that we will live to a ripe old age and enjoy the fruits of a life well spent. Sudden accident or illness may snuff out our lives or plunge us into relative helplessness at any moment. That it has not happened should be cause for much thanksgiving, but we seldom remember it. Then we see someone who lives in darkness with a glorious smile, someone with broken bones or incurable disease whose voice and attitude reflect praise to God. Then we are ashamed.

In a carefree world, amid the pleasures of life let us give thanks. But especially when trouble looms on the horizon of health and when disappointment threatens to spread its virus to the very soul, let us give thanks, "for this is the will of God in Christ Jesus."

As long as the disciples considered themselves good and in need of nothing, they were of little or no use to the Master.
— Lundquist.

NOVEMBER 23, 1959

Our Back Page

Once each month our back page carries statistics other than vital and news of the churches which is financial rather than otherwise. On three other occasions (special issues) we carry neither vital nor financial statistics.

There are two Recorders during the year that have special interest to all loyal contributors to Our World Mission. One is a late October issue giving the final figures for the year just ended, and the other is a November number which tells the story of the contributions for the first month of the new Conference budget year. Attention is called to the statement of the treasurer, Eldred H. Batson, on the back page of this issue.

How did we start this year with its 7 or 8 percent larger budget? A comparison with the Recorder of Nov. 24, 1958, shows both encouraging and discouraging items. The total does not look so good. It is \$1,000 lower than last October and nearly 2 percent below the monthly need. It should be noted, however, that last October there was a contribution from the Tract Society of \$1,000 which does not appear this time, leaving personal contributions about the same.

It should also be called to our attention that a contribution of about \$2,000 under "Individuals" has been a regular item in October — an annual gift that provides the major support of one of our smaller boards. So the giving of the majority of our people did not show the proportionate increase that the expanding work calls for.

On the other hand, many of the churches seem to have done well. It may be significant that 34 churches are on the list at the end of the first month. That is four more than reported at the same time last year. That in itself may indicate greater unity of purpose and a more widespread knowledge of the problems we face as a denomination in supporting the total work that we have undertaken to do for the Lord. From such a base as this we may well hope to move consistently forward in the months to come. At least, that is the way your editor looks at it.

MEMORY TEXT

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Psalm 107: 8.

Big Money and Little Money

We have long since learned, have we not, that some people have to talk in terms of billions of dollars when others have to speak in thousands, or even of the last dollar? Government financing is big money. By comparison, missionary fund-raising is little money. The thing that causes concern to those who see the figures is that statistically every family in the United States has an unacknowledged debt of \$5,500. That is the way the national debt figures out. It has risen 900 percent since 1930, when it was only \$540 per family. It appears that we can all talk bigger money now — big debts at least.

Part of the astronomical government debt (not the greater part of it) is represented by the \$13.4 billion lost in the farm price-support program between October 17, 1933, and June 30, 1959. Some one has taken the trouble to figure out how big this amount of money would be if it were in one-dollar bills. Stack it up and it would be 91 miles high; weigh it and it would tip the scales at 1,260 tons; place it end to end and it would circle the earth 1,273 times or make 6 round trips to the moon. If you like to count money it would take you 8,535 years at the rate of \$5 per second — never stopping.

Now let's talk little money. That would be the money that we give for missions and for spreading the glorious Gospel of eternal salvation. It is true that Christian people in general are giving more now than ever before, and the people of our denomination are no exception. But what we are giving is still far, far below our potential. We need only to remind ourselves that our national debt, though large, does not render our country insolvent and our family share of it does not seem to be a matter of really grave concern.

We keep insisting that our legislatures

vote out more money. For temporal benefits we are willing to mortgage ourselves and our posterity to an average of \$5,500 per family, but for eternal benefits to the lost we insist on a pay-as-you-go basis and even piling up large endowments so we will not have to do more than half of that. We need to confront ourselves with these comparisons and ask ourselves how seriously we take the Great Commission.

EDITORIAL NOTES

The President Goes to Spain

It was recently announced that Spain had been added to the President's current good-will tour of many nations. Protestants and Jews may well hope that the Franco regime is told by our chief executive that greater good will can exist when the Spanish Government ceases to oppress religious minorities and allows free exercise of worship. At least 20 Protestant churches have been closed by Spanish police without court process. Those not closed must meet behind closed doors and are forbidden to carry any religious symbol on their exterior. This applies to Jewish synagogues as well as to Protestant churches.

Our State Department is fully aware of this situation and has been asked by POAU to protest the imprisonment of a Protestant pastor who unsealed his church door. For further information on the trial of this pastor see Christian Century of September 30, 1959.

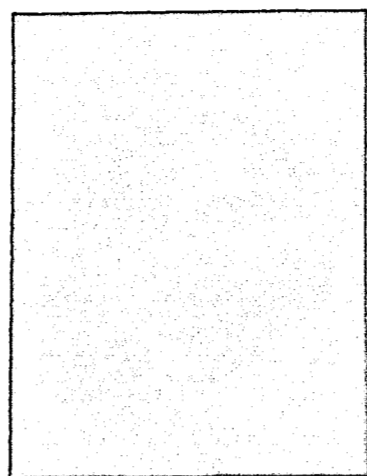
SABBATH SCHOOL LESSON

for December 5, 1959

"How to Help New Converts"

Lesson Scripture: Acts 9: 10-20, 26-29a.

Word has been received that the Rev. H. Eugene Davis, retired China missionary, recently fractured his hip and is expected to be confined to Memorial Hospital, Syracuse, N. Y., for about a month. Mail will reach him there. The Davises make their home with the Burton Crandalls.



A Significant General Conference Sermon on

Bearing the Fruits Of the Spirit

By Alton L. Wheeler
Riverside, Calif.

Wonderful and Fearful Days

We are living in wonderful, yet fearful days. Our generation has seemed to have had the exciting good fortune of making more than its share of discoveries — not only of new elements, principles, and comforts of life but of new worlds and means of reaching and orbiting them.

We live in a wonder-working day when we can receive word as we did on August 17 that a man in a pet shop in St. Joseph, Mo., had been bitten by a cobra. Now that in itself is not very good news, nor was it good news when the doctors gave him but six hours to live unless the proper type of medication could be secured.

But the good news was that when the serum could not be found in the Midwest, they made a telephone call to Miami, Florida. Within minutes a jet plane was streaking through the sky, and in less than three hours the medication was administered, and the man was assured that his life had been spared. We live in an exciting and wonderful age!

But we live in fearful and pensive days. Only those who would employ a technique of the ostrich and bury their heads, as it were, in the sands of indifference can be oblivious to the stark reality that a third and global conflict is being averted principally by the shouting of threats by the leaders of the nations and through the haunting motivation of fear.

Even as our statesmen and the leaders of the great nations direct communications to one another and meet in summit conferences, it seems that they are principally motivated by fear. One soberly reminds the other, with a mental brochure of strategies designed for mass annihilation of men, "We must learn to live together

or we shall die together." The East and West seem mutually to realize that neither can launch a nuclear attack against the other without reaping the harvest of retaliation. Prospects for peace, of the type that can hope to last and allow the world at large to relax itself and reduce its armament budgets and programs, are not within sight in this hour.

Yes, we live in an exciting and yet fearful day. Richard Evans, in his book, Tonic for Our Times, says, "It would seem that almost all of the people in the world could be divided into two classes: those who are running after something, and those who are running away from something."

We live in days which "try men's souls," and the test to which the multitudes of men are inescapably subjected are without mercy. Only a short time ago, intensive and extensive tests were given to a group of young men in the procedure of naming the one who shall be the first man to be projected into space. But there are other tests to which all of us are being subjected to determine whether we have the faith, the health, the strength, and the courage even to remain here on this little planet of our own.

In such an hour when man's hearing is muffled by jet planes thundering through the skies, and when there is din in the factory, confusion in schools, and tension in the home; in a time when there is the barrier of tongues at the so-called peace tables of the world, the clear and yet calm voice of God needs to be heard, and men around the earth need to be entreated to hearken to the loving counsel of our Heavenly Father, and to the redemptive

message found only through Jesus Christ our Lord.

The message of challenge which the Church beams to the world must be far more than one of "How to win friends and influence people," or of how to achieve "personal success," or of how "to have peace of mind."

It is very dark here!

Jesus came into this world saying, "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life."

John, in the first chapter of his Gospel, tells how Jesus came to set that light ablaze in the hearts of men. Later He spake as to all Christians, saying, "Ye are the light of the world. A city on a hill cannot be hid." Let your light shine. Let it "so shine that men may see your good works and glorify your Father in heaven."

In the same analogy, Paul wrote, as recorded in Philippians 2: 15, pleading that all Christians "be blameless and harmless, the children of God, without rebuke, in the midst of a crooked and perverse nation (or world) among whom ye shine as lights in the world; holding forth the word of life" — the word of hope — the word of redemption through Christ — the word of peace.

In the resolution so to live, we do well to confront ourselves with the text assigned for this hour found in Galatians 5: 22, 23:

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (or self-control).

Surely each one of us would do well to covet, and even more, to manifest these dynamic attributes in his life. But the relatively simple — and exciting and rewarding — procedure of acquiring any, some, or most of them, has been tragically overlooked by almost everyone.

Fruits of Divine Origin

Please note that Paul does not declare these to be merely the characteristics acquired as in the school of self-discipline or self-cultivation. Rather Paul lists them as the fruits of the Spirit whom God has

sent and ordained to live and abide in every Christian heart and soul.

It was some 175 years ago, specifically in 1789, that uranium was discovered by the scientist, Martin Klaproth, but for well over 150 years little practical use was found for that element impregnated with tremendous power. Even after the turn of this century it was used only to a limited extent in compounds for coloring porcelain and glass, and in some processes of photography.

It has been only within the last score of years that uranium has become as precious as gold, as men and nations have learned how to bombard it with protons, and to stabilize, harness, and make practical use of its power. So in the spiritual realm, it has been thousands of years since man first discovered the existence and reality of the Holy Spirit.

It is in the four Gospels that we observe the effect of His presence in the life of Jesus, and it is especially in the Acts of the Apostles, which some contend should more accurately have been named the Acts of the Holy Spirit, that we are impressed by the impact He made in the lives of early Christians.

But even now, with the passing of nearly 2,000 years, it is possible, if not probable, that a vast percentage of Christians have yet to discover and to appropriate the boundless resources of power the Lord makes available to man through the Holy Spirit.

In Acts 19: 2, we read of how when Paul met with a group of Christians at Ephesus one day, he was confident that they had accepted Jesus Christ as Savior; but when he asked them if they had received the Holy Spirit, they replied, "Sir, we have not so much as heard of the Holy Spirit." Each of us as an individual must answer for himself how much such an answer has been altered with the passing of 2,000 years.

These nine virtues listed in Galatians 5: 22 and 23 are called fruits, and a fruit is the "product of plant growth." A fruit is comprised according to the dictionary of "ripened seeds and their adjacent or surrounding tissues." They are the result

of a tree or plant producing of its own kind. So these spiritual fruits, to be genuine, blossom forth, abound, and produce of their kind only as the Holy Spirit produces of His nature in the lives of men like ourselves today.

In seeking to allow the Holy Spirit to produce of His character and kind in our lives, logically we do well to make several inquiries and observations.

Who Is the Holy Spirit?

For many, this is a question far easier to ask than to answer. It is a topic more for fostering a theological debate than for deriving a personal benefit.

In identifying the Holy Spirit we may elucidate on His being the third Person in the Trinity, or a member of the Trinity. In our quest for information and definition we may turn to any dictionary or theological encyclopedia of our choice, but perhaps none may seem to excel the explanation given in our own denominational statement of belief:

"We believe in the Holy Spirit, as the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men. . . ."

This is quite in accord with such a text as 1 Cor. 3: 16 which asks, "Know ye not that ye are the temple of God, and the Spirit of God dwells in you?"

In one of the courses at Young People's Pre-Con Camp there were discussions on "Practicing the Presence of God" in one's life. The indications are that several young people have covenanted to employ some of the suggestions, and to form some of the habits suggested in practicing the presence of God.

The Holy Spirit is the Spirit of God who would live and abide within the hearts of any and all of us!

The word, "Spirit," in the Hebrew is RUACH and in the Greek it is PNEUMA. In both instances it means "wind" or "breath." We do well then to realize that just as wind fills the sails and moves the vessel, so the Holy Spirit will as literally fill the sails of our faith and move us along in the spiritual voyages of life, going places, doing things, and making much

greater progress than we would have made on our own power.

The word "Spirit" means "breath," and the breath is a fitting symbol and literal sign of life. . . . So it follows that we really begin to live when the Holy Spirit is welcomed into our lives.

We can make some progress, and accomplish some things, through the exhausting expenditure of strength generated within our little systems, but the Lord says we can accomplish far more if we learn to take advantage of the surging and boundless resources of power through the medium of the Holy Spirit.

We chuckle when we hear of how missionaries in Africa found natives carrying bricks on their heads. Realizing the advantages of the machine age, they secured wheelbarrows and gave them to the natives. The black men thanked them again and again for their generosity, then after filling the wheelbarrows with bricks, they lifted them and carried wheelbarrow, bricks, and all on their heads.

How advanced are we when the Lord, realizing the tremendous burdens and responsibilities we bear toward the end of advancing the work of His Kingdom and toward prospering the growth of His Church, offers us the fellowship of the Holy Spirit — His Spirit — ever present in our lives? Have we learned how to share with Him our burdens? Have we learned to ask Him better ways in which we might travel ahead?

[For the remainder of the message describing what the Holy Spirit can do for us, see next issue.]

Feed the hungry sweet charity's bread.

Fellowship Meeting
at Parkersburg, W. Va.

(Contributed by Pastor Donald E. Richards)

Sabbath eve, October 16, was an evening of rejoicing for Seventh Day Baptists presently living in the Parkersburg — Ohio Valley area of Ohio and West Virginia. A group of 17 local persons, representing 11 Seventh Day Baptist families and 5 Seventh Day Baptist churches, assembled in the home of Mr. and Mrs. C. B. Sutton of Parkersburg, W. Va. Pastors Duane L. Davis of Lost Creek, W. Va. and Donald E. Richards of Berea, W. Va., conducted the service and presided over the discussion period which followed.

At the beginning of the service each person, introduced himself, telling something about himself and his church connection. This was followed by a worship service including a message, "The Fellowship of Seventh Day Baptists," by Pastor Richards. The pastor stated that the fellowship of Seventh Day Baptists, as is true of every real church organization, rests upon the individual's fellowship with God through belief in and obedience to Christ Jesus as Savior and Lord. In addition, Seventh Day Baptists are bound together in a love for and the creative use of the Bible seventh-day Sabbath. Furthermore, it is essential for healthy Christian growth that mutual love for one another and trust in God be engendered to guide each Christian in the understanding and appreciation of religious truth and its application to the problems of life. In this fellowship with God through Christ Jesus, we should rightfully have fellowship with other believers of all denominational faiths, but also recognize the fellowship of Seventh Day Baptists both at home and abroad.

The Rev. Duane Davis conducted the discussion period on "Where Do We Go from Here?" It was agreed that another meeting was desirable. November 6 was set as the date, with arrangements to be made at the Parkersburg Y.M.C.A. Further details as to possible organization if desired, a more permanent meeting place,

frequency of meetings, type of program desired by the people of the area, of leadership and other possibilities were to be discussed at this meeting.

Following the discussion, refreshments were served by the host. The opportunity to renew old acquaintances and establish new friendships was mutually enjoyed by all persons present.

A survey of the area shows that a total of 28 known Seventh Day Baptists live in this area, representing 21 families and 8 churches. Several expressed regret that they were unable to be present at this first meeting because of sickness and conflict of schedule. Only two families contacted have expressed their non-interest. Other contacts have been made with persons not related organically to Seventh Day Baptist work up to the present. The Parkersburg-Ohio Valley area represents a growing community with a challenge for Seventh Day Baptists.

Items of Interest
from Quarterly Meeting
of Missionary Board

The quarterly meeting of the Seventh Day Baptist Missionary Board was largely attended by members and friends on Sunday afternoon, October 25. Among visitors present were the Rev. and Mrs. David Pearson, missionaries on furlough from Nyasaland, Africa, and two nurses, Miss Sarah Becker and Miss Barbara Bivins, who left for Makapwa Mission, Nyasaland, on Wednesday evening, October 28.

Upon recommendation of the Missionary-Evangelistic Committee the name of this committee was changed to "Home Field Committee."

The president appointed the standing committees of the board for the ensuing year. The committee chairmen are as follows: Home Field Committee, the Rev. Earl Cruzan; African Interests Committee, Loren G. Osborn; American Tropics Committee, the Rev. Neal D. Mills; China Committee, George H. Utter; Advisory Committee, the Rev. Harold R. Crandall; Investment Committee, Karl G. Stillman.

The president also appointed a Conference Program Committee for missionary interests at the 1960 Conference. This committee consisting of Neal D. Mills, Loren G. Osborn, and Secretary Everett T. Harris met the following week with Conference President Victor W. Skaggs while he was in the New England area.

After considerable discussion the following recommendation of the African Interests Committee was adopted by the board:

"That the Missionary Board's policy regarding the educational phase of our Nyasaland missionary service be one of non-acceptance of government financial aid. We further recommend that we encourage the mission leaders to continue operating our schools to the highest possible standards."

The report of the secretary of the board showed that much time had been given in promoting the Lay Development Program during the past quarter. The secretary's report also mentioned the farewell service held on Sabbath afternoon, October 24, for four outgoing missionaries, the Rev. and Mrs. Rene Mauch, who will leave in the near future for British Guiana, and the Misses Sarah Becker and Barbara Bivins. Dr. Luther A. Gotwald, executive secretary of the Division of Foreign Missions, gave a challenging address on the occasion of this farewell service.

The outgoing missionaries were called on to speak and the closing prayer was offered by the Rev. Harold R. Crandall.

News Items

The Rev. Leon Lawton has written: "The dream of many Jamaicans — the opening of their own vocational secondary school — became a reality in September, 1959. Yet this opening was preceded by three other important events: 1. The paying off of the mortgage on the property in April. 2. The arrival of the principal-elect, Roger J. Cazziol, in May. 3. The carrying out of necessary repairs and building remodeling during June, July, and August. At present ten students make up the first class at the new school. Of these, six are from Seventh Day Bap-

tist homes. Seven are girls and three are boys."

Mr. Cazziol teaches geography, English history, science, and Bible knowledge, and Miss Gloria Shakespeare teaches English, mathematics, and the domestic science subjects. Also two young men, Mr. Rose and Mr. Collins, are helping with the farm and the woodwork-shop.

It is reported that the Rev. Rene Mauch has successfully launched the mission boat, "Messenger," has purchased a "Mercury 35 A" outboard motor (with plans to purchase also an auxiliary motor for emergencies), and is preparing to leave for British Guiana on or about November 15, traveling by the inland waterways along the eastern seaboard of our country, then "island-hopping" as he follows the crescent of the "Windward Islands" to Trinidad and thence to Georgetown, B. G. Pray that God may grant him a safe journey and a fruitful ministry for our Lord in British Guiana.

A Senator Looks at Africa

(From Africa, Special Report, issue of September, 1959)

Senator Hubert H. Humphrey, U.S. Senator from Minnesota, addressed the Senate on September 2, 1959. He spoke of "the new spirit of freedom running like an electric current through Africa."

Speaking of the attitude of this country toward the awakening people of Africa, Senator Humphrey stated, "This nation cannot afford to sit on the fence any longer. Our government must respond to the challenges of emergent Africa with speed, imagination, and sensitivity. . . . We are the natural allies of the forces of freedom in Africa. If we let them down the cause of genuine freedom may fail."

"Destiny marks few of us to become Hoovers or Churchills or Adenauers or Schweitzers. But millions of elderly people can perform valuable tasks. They need to keep usefully occupied. And the nation needs their services."

— Bridgeville, Del., News.

Sharing Our Experiences In Christian Growth

The ministers were allowed to take a back seat in the two-day program of the Yearly Meeting of the New Jersey and Eastern New York Churches when representatives gathered at the Shiloh Seventh Day Baptist Church on November 6 and 7.

The Sabbath morning meeting was, of course, a preaching service. The date had been set to fit into the travel schedule of the president of General Conference, the Rev. Victor W. Skaggs, of Albion, Wisconsin. In the morning service he spoke on "For Jesus' Sake," his Conference theme — a sermon that emphasized Christian growth.

Thinking back on that message those who heard it will recall that it is "for Jesus' sake" that we give ourselves to "practice the presence of God." To develop as laymen and as ministers we must look inside at our attitudes of mind. We must also look at ourselves in order to see how our Christian life as we live it impresses others. The speaker went on to show how the current "Program for Advance" of the denomination can furnish the tools for personal development. One of these is the forthcoming publication "Spiritual Inventory." It is our purpose to make strong spiritual growth within ourselves; then we can help others to grow.

Returning to the structure of the Yearly Meeting program previously mentioned, we note that it centered around three panel discussions conducted by laymen. Since these fall meetings (which are the oldest continuing union meetings of our people in America) are not for business but for inspiration and edification it was fitting to have everything in terms of sharing experiences.

On Sabbath eve Mrs. C. Harmon Dickinson of Plainfield conducted an informal question-type panel on "Sharing Prayer Experiences." This lent itself to warm audience participation. It had been preceded by a Bible study on "Prayer in the Bible" led by the Rev. Paul Maxson of the Berlin, N. Y., Church.

Visitors and local residents alike ate a well-planned and tasty dinner in the so-

cial rooms below the church auditorium. The usual close fellowship of such occasions was made more close and enjoyable by the fact that a cold rain continued all day. Perhaps it contributed to the large attendance at the afternoon meeting when the panel on "Sharing Bible Experiences" was conducted by Mrs. Leon M. Maltby. One or more of the prepared talks on how Bible study contributes to our spiritual growth may later appear as feature articles in this publication. After each talk members of the audience volunteered experiences in line with the subject of the talk. This panel also was preceded by audience participation in a Bible study, conducted by the pastor of the Plainfield Church, C. Harmon Dickinson.

Again in the evening, after a Bible study on "Witnessing" by the pastor of the Marlboro Church, Paul B. Osborn, there was another panel on "Sharing Experiences in Daily Witness." This was conducted by Charles F. Harris of the host church. Many felt that this panel provided a tremendous climax because of the nature of the experiences shared with the group by those who had found recent and glorious opportunities to bring blessings to others by witnessing of the love of God in Christ Jesus.

At the close of such a Sabbath in the courts of the Lord as this proved to be many of the 300 or more in attendance would probably welcome an opportunity to have their feelings expressed in a word of testimony to the effect that everything seemed to contribute to their own Christian growth. Perhaps large numbers of them were spiritually prepared for this stimulus to growth by the recent planning conferences held in most of the churches under the Lay Development Program sponsored by the Missionary Board.

Among the visitors at the Yearly Meeting was the Rev. Stanley Page, who had left London, England, the morning after attending the service at which the missionary nurses, Sarah Becker and Barbara Bivins, spoke to the Mill Yard congregation. He, a sympathetic non-member, spoke with great appreciation of his new experiences with Seventh Day Baptists, the size of the group, its warmth of spirit,

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Working With Youth

By Helena Knox

This is a summary report of the summer field work of Miss Helena Knox. She was employed by the Youth Work Committee of the Board of Christian Education to work in our camps and Associations during June, July, and August, 1959.

It was possible, through advance planning, to schedule the Associational camps so that a summer worker could attend six of the nine camps. Those attended included Camp MILES, Southwestern; Camp Joy, Southeastern; Camp Holston, Northern; Camp Wakonda, North Central; Camp Harley, Western; and Lewis Camp, Eastern. Service was also rendered as a member of the staff of Pre-Con Retreat for Young People at Camp Mahonegan in West Virginia. In August I attended the General Council meeting of the United Christian Youth Movement in Williams Bay, Wisconsin, representing the Youth Work Committee. By train, plane, car, and bus, I traveled 5,500 miles with expenses a little less than \$400.

My responsibilities at each of the Associational camps were similar; primarily, it was a workshop on the structure and operation of the Seventh Day Baptist Youth Fellowship. It is estimated that I worked with 250 of our youth during the summer.

This seemed to be an opportune year for the work I tried to do. I was very much pleased with the response from the young people. They are wanting to find their places in the church and denominational structure.

My work was not confined to just discussion of our Youth Fellowship. It was constantly branching out into the local church picture and Sabbath School. We discussed the place of the pastor, potential adult leadership, and social and school pressures encountered by young people.

and the splendid music. It seemed to bear out the wisdom of the theme of the meetings, which was well adapted to that lay participation which could be expected from those who made up the joint congregation. L.M.M.

There is need for a Seventh Day Baptist Youth Fellowship.

I would urge that a full-time youth worker be secured as soon as possible.

Such fruits as will come from this summer's work will not be seen immediately. Perhaps they will never be recognized as such, but I trust God has worked through this channel and has seen His work done. I thank God that I have had this opportunity to serve in the great task He sets before us all. He has richly blessed me; for in the instruction of others, I have been taught.

Youth Work Committee

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education met at the Alfred University School of Theology, November 9.

Reports were given and reviewed. The reports included one from the Committee on Young People's Work of General Conference, one on youth field work, and a job-analysis for Seventh Day Baptist Pre-Conference Retreats.

It was voted to print 200 copies of the revised Seventh Day Baptist Youth Fellowship Manual, and to make them available at 25c per copy. Orders for this manual should be sent to J. Paul Green, chairman, Alfred Station, N. Y.

Questionnaires will be drawn up by Barbara Cruzan and Rex Zwiebel to be sent to those who participated in the Pre-Con activities last August. However, if anyone, minister or layman, has opinions that would help the Youth Work Committee regarding our Pre-Con Retreats, they will be gratefully received.

With regret we received the resignation of Denise Green as Beacon editor. A member of the Youth Work Committee has been asked to fill that position.

A 1960-61 budget for youth work was prepared to be sent to the Finance Committee of the board.

It was voted to correspond with a leader in the Southwestern Association to secure more information regarding the possible sites of the Pre-Con Retreats for 1960.

The meeting was adjourned to meet again November 30.

Teen Talk

Building the Walls Thereof

Let no young person of the Seventh Day Baptist Church say that the older people are not interested in youth or in giving them church-related opportunities for spiritual growth. The building and improvement of camps is one of the evidences of such interest, and it is widespread. We doubt if any denomination of comparable size has worked as hard as our people have to provide camping experiences either in rented or church-owned camps.

It is not easy to develop a church-owned camp, hewing out the grounds from the untamed forest, erecting large buildings, leveling playground areas or changing a dirty lake shore to a bathing beach. Neither can all these things be accomplished without a large expenditure of money even when most of the labor is contributed. To build a campsite into an attractive and usable camp is almost as costly as to build a modest church, but it is worth it — at least where there are many children and young people connected with the churches of the area and where an opportunity for youth evangelism through camping experiences exists.

When a church owns its own campsite there have to be standing committees and year-around planning and work. The progress of work on a new camp ought to be welcome news throughout the denomination just as is the organization or dedication of new churches.

A few weeks ago three pictures were published which showed a little of the extent of the work on the South Jersey campsite after three Sundays of volunteer removal of brush. The work continued with increasing numbers of volunteer workers for three more Sundays. Then came a rainy, cold weekend. But by Sunday morning the rain had ceased to fall. Again the young men, some older ones, and the boys filled the woods and swarmed around the walls of the main building.

Nehemiah's words about Jerusalem could well be applied to the construction of the Shiloh camp lodge. Said Nehemiah:



So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

The picture reproduced here fails to show the 40 or more workers. The ones seen here are but a few men not far removed from the youth age themselves who refused to stop for lunch — men who had little training or experience in mason work but who were bringing to completion straight walls with square corners.

As mentioned before, there has to be motivation for a great work like this. To be sure, there is challenge in building and in beautification of that which is our own. But there must be more than that. Like the old bridge builder of poetic fame, these builders are thinking of the young — their children perhaps who will follow after them.

The South Jersey churches face another problem — church buildings too small for the growing congregations. It may be that these builders of the camp are training themselves for that bigger task which may lie before them. Time will tell.

In any case, there will be another beautifully located and fairly well developed camp for Seventh Day Baptist youth next summer if the enthusiasm continues. Remember this project in your prayers of thanksgiving.

WOMEN'S WORK — Mrs. A. Russell Maxson

"NOW for Equality" Conference Called

"The Effects of the Integration Struggle on All Our Children" will be the theme of a national conference in Washington, D. C., February 17-19 at the Shoreham Hotel, sponsored by "NOW (National Organizations of Women) for Equality in Education."

"NOW" is a group of 18 national women's organizations that have recently joined hands to express their deep concern with the problems arising out of racial segregation in the nation's schools. This marks the first time in our country's history that American women of different races and religions have come together to take action on this issue.

The "NOW for Equality" conference has been timed to precede the White House Conference on Children and Youth, so that expressions of concern and recommendations may be communicated to the White House conference.

A feature of the conference now being called will be a report on a survey of attitudes toward integration among young people, now being undertaken by social scientists using data gathered by Purdue University. This survey, sponsored by "NOW," is being carried out with the aid of a grant from the Field Foundation.

The conference in Washington promises to be another step forward in the struggle for equality for all our citizens. Outstanding authorities in the field will discuss the social and moral consequences of this issue.

In workshop sessions conference participants will exchange views on such subjects as "What women's organizations can do to advance equality in education."

Seventh Day Baptists were invited to participate in this organization, and at the request of the Women's Board Mrs. Harmon Dickinson, of Plainfield, New Jersey, attended the preliminary planning meetings. Meeting in New York City, this planning group consisted of American women from church organizations not

Statement of Belief And Experience By Sylvester Moore

(Before ordination to the diaconate of the Minneapolis-St. Paul Twin Cities Church)

I believe in the inspiration of the Holy Scripture and that it is to be a guide along the pathway of life.

Also I believe that God created the earth in six days and rested on the seventh, and He has instructed us to remember the Sabbath day and keep it holy.

Even though man has failed in keeping His laws (and the result of this failure is death), God has given us a plan of salvation through the death of Christ. The church was instituted so that we can all have a part in that salvation.

I believe that prayer has had a great effect on my life. Mother took us children in the morning after breakfast and read Scripture to us. She prayed for us and for others but did not teach us any definite prayer. As my brothers and I were playing in the barn, we thought it would be fine to learn to pray. So we knelt down and tried to pray as Mother did.

In 1915, Mother sent us to an Adventist Church School, and I was baptized into the church. Mother also sent me to an Adventist boarding school for four years so that I could get a Christian education. Even though she had very little money, I know her prayers for me were answered, at least partially.

Prayers in our church for one another along with our tithes and offerings will avail much for a larger work for Christ.

I wish your prayers that I may be a faithful deacon in the Church of God.

often, if ever before, brought together to work for a common cause. It does, indeed, mark a historic step. Some of our women may wish to attend this conference. Many will be interested to know more of this movement and its accomplishments in the future.

We are called to travel

THE ROADS OF CHRIST

By John Conrod

Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father but by me." He told His disciples that He was the way, or road; and that they could only come to the Father by the roads of Christ. I believe there are four distinct roads on which Christ would want us to follow Him.

Damascus

The first of these is the road to Damascus, or the road of salvation.

In Acts 9 we find a man who believed that what he was doing was the will of the Lord — a man completely dedicated to his religion as he understood it, but nevertheless completely wrong.

How often do we find church members seeking to work for their religion as they understand it, never having accepted Christ as their Savior. We must all meet Christ on our own road to Damascus, recognizing Him as our Lord (v.5), and seeking His guidance in our lives (v.6).

Jericho Road

The next road on which Christ would have us follow Him is the road to Jericho found in Luke 10:30-35. Here we see religious leaders who ignor the needs of others, while one good Samaritan follows Christ on this road of service. So often we try to hold the doctrine, "Live and let live," ignoring the fact that indifference can kill. We, too, must follow Christ on the road of service with a compassionate heart for the physical and spiritual needs of others.

To Calvary

The third road on which Christ is seeking to lead us is the road to Calvary, the road of suffering. Jesus reminds us that "the servant is not greater than his Lord. If they have persecuted me, they will also persecute you."

The world hung Christ on the cross of Calvary because He came to save them. They beheaded John, stoned Stephen, per-

secuted the New Testament Church, and martyred His servants down through the ages because they preached this salvation. We, too, will be called upon to follow Him on the road of suffering. Will we be ready to suffer for His sake, or can't we even take the little ridicule that we get now?

To Emmaus

The fourth and most glorious road with Christ is the road to Emmaus. Here we meet the Lord who is no longer the suffering Savior but the triumphant King. He will walk and talk with us. What a joyous experience we will have! Our hearts, too, will "burn within us while he talks with us by the way and while he opens to us the scriptures."

These are the roads of Christ; the roads of salvation, service, suffering, and spiritual experience. Are you following Him on these roads?

Local Pastors Prominent

In Thanksgiving Services

Seventh Day Baptist ministers are appreciated in their communities. Although we do not have many churches in small cities it appears that nearly all pastors are active in ministerial associations or local councils of churches. From information at hand several of our ministers are given prominence this year by the above-mentioned organizations in arranging union Thanksgiving services. In the city of Westerly, R. I., the Rev. Earl Cruzan was scheduled as the speaker. At Battle Creek the Seventh Day Baptist pastor, Leland Davis, was chosen. At Plainfield, N. J., the Thanksgiving speaker this year was the Rev. C. Harmon Dickinson.

Doubtless many other pastors and churches were active in union or single-church observances of the day. A union service was held at Shiloh, N. J. At Riverside, Calif., the local Thanksgiving service has been so well attended through the years that it has seemed unwise to join in the city-wide service. The pastor, rather than a guest speaker, was scheduled to preach at the Thursday morning service this year.

STEWARDSHIP OF LIFE

In a message to all home churches and fellowships of the Seventh Day Baptist denomination the Ministerial Training Committee has urged that in this month of November — Stewardship Month — pastors and church leaders emphasize that aspect of the stewardship of life which would impress upon their people the commitment of all of life to the service of God. We quote from the letter:

The last Sabbath of the month (Nov. 28) has been designated as Ministerial Recruitment Sabbath. Will you make use of this occasion to present to your congregation the claims of the Christian ministry? There is no doubt that our greatest need is not in the realm of money but in the realm of life commitment by clergy and laymen alike. Unless there is that sort of commitment throughout the whole denomination we might as well "close up shop."

Where there is an unfilled pulpit, there is a call. Where there is a field calling for laborers, there is a challenge. And the truth is, my brethren, that we are not meeting the challenge, we are not answering the call.

The committee suggests that if the emphasis for November 28 has already been planned prior to receiving this request, that some other Sabbath be chosen to speak of the urgency of this challenge of the ministry.

Committee: Paul S. Burdick, J. Leland Skaggs, David T. Sheppard, Courtland V. Davis, C. Rex Burdick.

LET'S THINK IT OVER

President's Visit to the Vatican

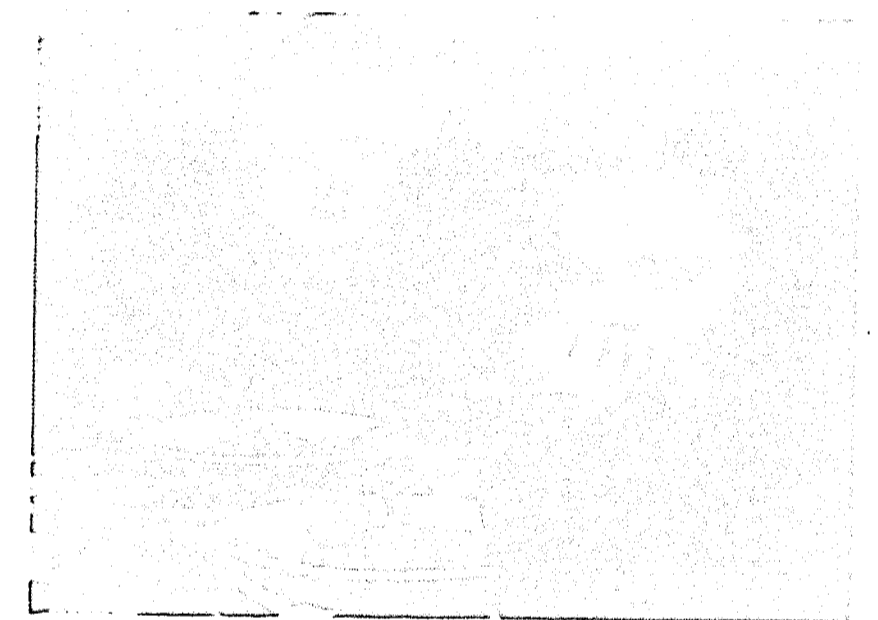
The National Association of Evangelicals on November 9 asked President Eisenhower to use the occasion of his forthcoming visit to the Vatican to explain to Pope John XXIII why American tradition of church-state separation makes it impossible for the United States to have formal diplomatic relations with him.

Expressing concern lest the visit be "misconstrued as a vehicle of diplomatic relations," Dr. Clyde W. Taylor, secretary of Public Affairs of the N.A.E., also asked that the President emphasize to Pope John the American belief that the best bulwark against Communism is "both political and religious freedom."

How Much Do We Care?

Albert W. Farmer, director of CROP (Christian Rural Overseas Program) has issued an appeal to supporters in view of the fact that the U.S. government has cut back its dried milk contributions (supplies available since 1954 exhausted). Mr. Farmer asks this searching question, "Have the churches and the people of America given to share our abundance because they cared, or only because such care is cheap? Now that powdered milk will cost a dollar for some five or six pounds instead of over 300 pounds, will we continue to give substantial aid?"

A goal of \$865, 210 for the 1960 "Share Our Surplus" (SOS) appeal of Church



They are thankful for food.

World Service (CWS) has been announced. The appeal was launched during the Thanksgiving season. The funds will go to finance the distribution of slightly more than \$25,000,000 worth of U.S. surplus commodities (a cut of about one third from last year).

No one seems seriously to be trying to find out why our public buildings are getting bigger and our public servants are getting smaller. — Washington Religious Review.

What does Thanksgiving mean to you? Food and football? Too many of us today overlook the "food for thought" at the Thanksgiving table. Thanksgiving's a time to take your family to worship for prayer and thanks.

OUR WORLD MISSION
Statement of the Treasurer, October 31, 1959

BUDGET RECEIPTS		Treasurer's October	
Balance, October 1	\$ 2.78	Milton	457.35
Alfred, 1st	499.30	Milton Junction	107.65
Alfred, 2nd	208.60	New Auburn	18.75
Associations & Groups	80.84	North Loup	25.00
Battle Creek	1,235.38	Nortonville	132.50
Berlin	46.43	Old Stone Fort	20.00
Boulder	83.65	Pawcatuck	175.00
Brookfield, 1st	40.00	Plainfield	187.85
Chicago	91.00	Richburg	15.50
Daytona Beach	90.75	Riverside	283.85
Denver	98.79	Roanoke	32.00
Hopkinton, 1st	88.00	Rockville	113.79
Hopkinton, 2nd	3.50	Salem	27.00
Independence	46.00	Walworth	27.00
Individuals	2,025.00	Washington	25.00
Los Angeles	240.00	Washington, People's	5.00
Los Angeles, Christ's	100.00	Waterford	128.82
Lost Creek	178.36		
Marlboro	322.78		
Middle Island	18.00		
			\$7,231.22

TREASURER'S DISBURSEMENTS		NON-BUDGET GIFTS	
	Budget (Designated & Undesig.)	October Receipts	\$22.00
Missionary Society	\$2,708.85	October Disbursements:	
Board of Christian Education	589.68	Salem College	10.00
Ministerial Training	782.76	Junior High General Conference	12.00
Ministerial Retirement	364.42		
Historical Society	1,125.58		
Women's Society	135.28		
General Conference	671.58		
Tract Society	762.94		
Trustees of General Conference	49.14		
World Fellowship & Service	38.22		
	\$7,228.45		
Balance on hand October 31	2.77		

SUMMARY

Current annual budget\$108,022.00
 Treasurer's budget receipts first month 7,228.44

Remainder required in 11 months\$100,793.56
 Percentage of budget year elapsed8.33%
 Percentage of budget raised6.69%

Eldred H. Batson,
 Treasurer.
 1612 Lawrence Street,
 Parkersburg, W. Va.

SABBATH-KEEPERS' 1960 CALENDARS

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